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WEEKLY REVIEW.

—One of our most excellent institutions in Bombay is the Scottish Orphanage. Its benefits have been extended to many beside Scotch Orphans. The report read at the annual meeting of the society last week shows that there are now 70 resident children, besides day-scholars. There was an outbreak of cholera in August last, but through the very prompt and judicious measures adopted, its spread was hindered and only one of the children succumbed. An extensive addition to the buildings has just been completed.

—There is to be a bazaar on Tuesday and Wednesday of next week in the Town Hall to aid the John Cannon School-building Fund.

—H. E. the Governor is of opinion that the different departments of primary, secondary, and high education are all necessary and all happily work together. Without the Colleges there will not be a supply of teachers for the primary schools. Yes; but the question with us is—is it necessary that Government should undertake the supply? Government will do a great deal to educate the community if it undertake to give employment to all teachers competent to conduct the primary schools. We do not know how large a proportion of those who issue from Government Colleges, become teachers of Vernacular Schools. For the supply of such, a special training in a normal school is what is required. Our impression is that the education given in our colleges would indispose the alumni for any occupation so humble as teaching in primary schools. The graduates would be left without any opportunity of exercising the accomplishments so laboriously obtained in the college curriculum.

—A Graduate, one who no doubt would be accepted as a very creditable specimen of the work done in the Elphinstone College, writing to the *Times of India* says:

"The Principal of Elphinstone College has given a stimulus to learning and a spur to activity, which render his name dear to all his pupils. His lectures, clear and concise, exact and comprehensive, outspoken and earnest, brilliant without bombast, and chaste without over-refinement, elevated with good feeling, and shot with a poet's imagery, have been a well of living water to those able to follow him, as suggestive and inspiring, as refreshing and instructive, as his conduct is worthy of imitation, and his learning of emulation. Such a man, by offering a high ideal, and setting a noble example, by his broad views and generous motives, does more good than a thousand preachers, with their rattling hackneyed calls to virtue, and their one-sided narrow-minded arguments. Mr. Buckle undertakes to prove how little religion has had to do with human progress. And surely our reverence and honour, our gratitude and affection are due, not so much to the single-minded but bigoted missionary, as to the hard-working physician of the intellect and the intelligent diffuser of knowledge."

Our readers are not ignorant of the views of Mr. Wordsworth, and will not be much surprised at the results of his teaching so unhappily manifest in the above. The tendency of the teaching is to glorify whatever is opposed to Christianity, and to make the graduates believe that they will establish the evidence of their superiority, by scoffing at the teachings of the Bible. This will enable them not merely to look down from a great height on the mass of their own countrymen, but also upon all European believers. We suppose that the writer of the above extract knows very little of Christianity or of Missionaries. There were philosophers in Athens who asked concerning Paul, "what will this babbler say?" and when they had heard him they mocked. But there were some among the Areopagites who had more of the spirit of Socrates, and who at the feet of Christ, found a wisdom purer and truer than they had ever found before. A very great responsibility rest upon the Government that gives the élite of the young men of this country an education of the type manifested in this letter of a graduate.

—We regret to learn that the Pensioners and Widows' Home at Tardeo, is in pecuniary difficulties, through the falling off of contributions last year. There was a deficit of about 1000 Rupees We do not think the Europeans of Bombay would like to have it go forth that while they are living in their ceiled houses, the aged and infirm occupants of the pensioners' home are to have their pittances reduced. The Government contribute an equal amount to that subscribed by the public and there ought to be no difficulty in raising what is needed under these circumstances.

—The *Indian Mirror* wishes to know if any Christian has seen an angel Our contemporary is reluctant to destroy a cherished conviction, but screws his courage up to the sticking point and declares it to be "a myth, to be relegated to the department of fairy-tales, so dear to boys." If the question relates to the Bible testimony on the subject, we remark that an angel is a messenger from heaven. This is the essential idea. When our Lord says that risen saints shall be like angels in respect to their bodies, he evidently teaches that there are beings in heaven with incorruptible bodies. The Bible teaches that such beings have been employed by God to convey messages to men. We do not see that their non-appearance to people of these days, in any degree discredits the testimony of scripture. When the work of giving a revelation to men was in process, they were very fittingly employed. If they were now employed, it would only divert attention from Scripture, which is declared to be adapted to make the man of God perfect, thoroughly furnished to every good work.

—Pius the Ninth is dead. Some Roman Catholic journals have spoken as though Protestants would hail with jubilation the news of his death. We do not know why any one should rejoice in his death, unless it were those Roman-Catholics who believe that his successor will use his power more to the advantage of the Church than the late Pope has done. For our part, while we believe that Pio Nono has pursued a most ill-advised and irrational course, we nevertheless feel it to be quite possible that his successor may work even more injury to the cause of Christ than this self-willed old man has done. A contemporary expresses the opinion that Cardinal Manning will succeed him. Well, it strikes us that Cardinal Manning might be the man best fitted to revivify the Romish system, a consumation that we do not regard as at all desirable. Looking at the career of the late Pope, the wonder is that he should have retained his position and his influence after the immense mistakes made by him. The two new articles of faith proclaimed by him might have proved the ruin of another man. That the loss of the Temporal Power did not bring with it his utter ruin, is also a surprising thing. It seems to have had the effect of making the Romish clergy throughout the world redouble their energies to uphold the spiritual system.

—The present moment is big with the destinies of nations. Along with the message that informs us of the vacancy of the see of Rome, information comes that the Russians are either in Constantinople, or very near and marching upon it. This year 1878 bids fair to be an *annus mirabilis*.

—A very interesting and instructive lecture, describing a recent visit to the Persian Gulf and Baghdad, was delivered on Thursday by the Rev. Mr. Stothert. There was a large attendance of Europeans and natives. Mr. Bythell was in the chair. There is not at present, we regret to say, any protestant mission in Baghdad. It is rather remarkable that this important place should be overlooked by the various missionary societies. Mr. Stothert referred to an understanding among the societies that the English should occupy this place; and expressed the opinion that as the English had withdrawn their missions, the Americans might include it in their eastern Turkey mission.

—The Rev. Mr. Row has been visiting Baroda and Ahmedabad, with encouraging results. The meetings have been well attended by large numbers of natives as well as Europeans, and many appear to have received blessing.

—We have the pleasure to mention the arrival, by last mail, of the Bishop of Lahore.

We make the following extracts from the *Missionary Review*, the Rev. Mr. Wilder's Magazine, noticed already in our columns. With respect to the statement regarding Native Christians in Calcutta, it should be mentioned that the environs of Calcutta are included:

"An American traveler, having "little faith in missions," wrote from Calcutta, some two years ago, largely overstating the number of American missionaries laboring in that part of India, representing that they won few or no converts, and deprecating the waste of money and men, which, in his view, might be far more usefully employed in the home field. Trying to correct his erroneous statements, we quoted statistics, showing twelve thousand native Christians, (four thousand of them communicants,) in Calcutta alone, and gave some account of one of them, who had become a native preacher, and had chosen for his field of labor a most desolate and neglected region, called Faridpur, another native Christian, a merchant of Calcutta, voluntarily undertaking his support. We gave some incidents showing his self-denial and devotion to the spiritual interests of his people, under severe trials and affliction. Recent accounts show that his self-denial and devotion to his work are, with God's blessing, developing precious results. Five persons have been baptized, one of them a son of the head man of a village. Means have been so generously furnished that he has employed an assistant preacher and a Bible reader, and built a small chapel, and works on, full of faith and hope in his chosen field.

"We bid God-speed to all such voluntary, independent workers, and long to see their number greatly increased in every mission field."

"In recent missionary reports from India we notice an account of a missionary being invited by the Hindus to preach in one of their own Hindu temples. He did so, and found intelligent audiences of four hundred to six hundred hearers. It was a magnificent temple of "ninety-five monolith pillars, and the history of Rama painted all over the roof." The services were continued some days, and an English preacher, now laboring in India, but wholly in the English language, coming to the missionary's help, their hearers increased to twelve hundred, and "twenty-one young men declared their desire and purpose to become Christians." The report says:

"The use of a Hindu temple for Christian preaching is a novelty; but to have the temple offered for such a purpose by the Hindus themselves, and for them to assemble in it in such crowds, and listen with approval to the preachers of Christianity, is almost a miracle."

"This matter of using Hindu temples for preaching and resting, varies much in different parts of India. In some provinces it is quite impracticable. The Hindus seem to have so learned the government views of religious neutrality that they take advantage of them and exclude the missionaries from their temples. We have known missionaries entering the audience rooms of temples in such provinces, merely to look at the interior architecture, to be unceremoniously ejected by attending priests—in some instances with no little violence. On the other hand, in the Kingdom of Kolapoor, where British officials were little known, we have found the temples freely open for our use, and have preached in some hundreds of them, and have eaten and lodged in scores of them. In connection with the above interesting case, we notice the statement of the missionary that the origin of the whole movement was traceable to the teaching the young Hindus had received in the mission school."

"The great multiplicity of castes in India is shown by a recent census in one of the native states in the southern provinces. The government is said to recognize '*four hundred and twenty different Hindu castes.*' "

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THE TEACHINGS OF ROME.

They who hold the doctrine of transubstantiation consider the words of our Lord, "this is my body" a sufficient warrant for their belief. They scout the idea that the words are to be taken figuratively, although confronted with this manifest contradiction, that the body of Christ was visibly present when he said these words. But there are four other words that may be put over against these words, and they are these; "we are one bread." They are the words of St. Paul, and are found in his 1st epistle to the Corinthians, x. 17." "For we, being many, are one bread and one body; for we are all partakers of that one bread." They who insist on literality, may be asked, as they receive literally the words of Christ, "this is my body," to receive also literally the words of the Apostle Paul, "we are one bread." If the bread in Christ's hand is his body, then the Christians addressed by Paul were all one bread, one loaf of bread, for this is what is meant by the expression one bread. Bread is body in one place; bodies are bread in another place. The discussion seems eminently pitiful, but when men impose such an interpretation upon the words of our Lord, we must show their folly the best way we can. It is a pity that logic should be necessary at all to expose the absurdity of so monstrous an opinion. But seeing that there are thousands of persons in Christendom who hold it, it is necessary to refute it. On the occasion our Lord told his disciples to beware of the leaven of the Pharisees, they took him literally and supposed that he referred to their not having brought bread with them. He was exceedingly displeased with them and upbraided them for their hardness of heart in supposing that he meant literal leaven. Upon this doctrine of transubstantiation, is built another doctrine on which 150 millions are basing their hopes of everlasting life, the doctrine viz. that the eucharist is a sacrifice. This is a fundamental error, for it teaches men to rely not upon the all-sufficient sacrifice of Christ, but upon the work of the priest. It is a doctrine of priest-craft. It is one of the saddest things in this day of thought and enquiry that the Roman-Catholic clergy should be so hopelessly bound in the trammels of this system. And what is still more saddening is the fact that so many in these days are willing to commit the education of their children to these very priests. A mistaken idea of charity causes many to deprecate any opposition to the tenets of Romanism, and thus a grand opportunity is given to the priests of Rome to disseminate their views almost unopposed. For us to express our convictions, is gross uncharitableness. The weapons which God has given us wherewith to combat and expose these erroneous teachings, are laid aside. Protestants are no longer Protestants.

We have already referred to the fact that the leader of the Brahmo-Somajists is betraying a decided leaning toward Romanism. Perhaps we ought not to be very much surprised at this, as the Baboo is accustomed to take great liberties with Scripture, and is not offended by that want of deference to the Bible which appears so unbecoming and dangerous to Protestants.

We very much doubt if God will do a very great work among the natives of this country, while Christianity continues to be travestied in the lives of so many nominal Christians in this land. It would be a very desirable thing if all who are walking in the light should make it a subject of constant prayer that God would in some way break down that terrible rampart of prejudice that forbids our fellow-subjects of the Church of Rome, to search the scriptures.

GIFTS AND MINISTRY.

In the last number of the Indian Christian Intelligencer, is an article on "Lay Agents" by the Rev. S. W. O'Neill. He says:

"The Epistles of S. Paul seem to show us that the grace of God operates in the Church in two ways, *viz.* by *diakoniai* and by *charismata*, that is by *ministries* and by *gifts*. The ministries are especially ascribed to the Lord Jesus Christ, and the gifts to the Holy Spirit. (1 Cor. xii. 4,5.) The ministries have a regular order, and are ordained for the regular transmission of grace from the sacred Humanity of our Lord Jesus Christ, through human channels, to every member of His Mystical Body. The gifts are directly from the Holy Ghost Himself, given without the intervention of any human mediator, not according to any law known to us, but to each individual as the Spirit wills. For the exercise of ministry authority (*exousia*) is required; for the exercise of gifts, power (*dunamis*). In the apostles both were combined. They received authority from our Lord, who said: "All authority is given unto Me in heaven and in earth. Go ye therefore and make disciples." (S. Matt. xxviii. 18, 19.) They received power when the Holy Ghost came upon them on the Day of Pentecost. (Acts. i. 8.) S. Paul seems to refer to this double method by which God supplies grace to His Church in Eph. iv. 12, when he speaks of the work of the ministry, and the edifying of the Body of Christ, as being the two operations which conduce to the perfecting of the saints."

He allows that gifts sometimes accompany ministry, but ministry is not dependent upon them. He believes that ministry may be authorized by Christ, irrespective of gifts. He says:

"It follows from this, I think, that it must be a mistake either to allow the performance of unauthorised ministries, or to require any authority for the exercise of gifts. Ministry is an official act. Its value depends upon the reality of the authority of the officer who ministers. If he be properly appointed, his acts must be valid, but on the contrary if he have had no regular appointment, his acts must be null and void. Taking as a parallel the service of the state, we see that whatever official act is done by any members of the Government, or by a magistrate, or officer in the army or navy, the value of that official act depends completely, not on the private character of the official, or his capacity for his post, but simply on the fact of his regular appointment. A man very much more fit for his office, if without authority he attempted to do the official act, would effect nothing whatever by his attempt. For instance what would the value of a marriage be, if performed by a person not legally authorised to marry couples? The persons so united would not be man and wife, and though we might pity them if they were deceived by some impostor, we should certainly hold they were much to blame if they had entirely set aside the question of officiating minister as one of no importance, and consented to be married by any person who was capable in their opinion of performing the functions suitably and pleasantly.

In like manner if any persons, who are not properly authorised, undertake to perform the official acts of the Christian religion, we have no reason to think that these acts are valid. We may pity those who in spite of the exercise of caution are deceived by them, but if any persons choose to accept their ministrations without investigation, we can only hold that they are justly rewarded for their carelessness and imprudence by failing to obtain what they desire."

A good government always endeavours to secure for its officers men who have the needed qualifications, and we are accustomed to stigmatize as grossly defective, a government in which this point is not carefully attended to. What would we think of a government that should lay down as a principle of action, that qualifications are not to be looked for in their servants? There is nothing that modern society so positively demands as the union of qualifications and office. We must confess that it seems to us that a great reproach is brought upon the kingdom administered by the Lord Jesus Christ, by the doctrine that gifts and ministry have no necessary connection in that kingdom. Mr. O'Neill says:

"The chief official acts of the Church are its Sacraments, and Sacramental ordinances. The efficacy of the Sacraments seems to depend on the authority of the minister who dispenses them. If they are not authorised, genuine seals of the Christian covenant, they are not properly effectual. In themselves they are but rites, suitable, no doubt, and significant to the instructed; but, as expressions of truth, or vehicles of instruction, or stimulants of the feelings, they are far inferior to sermons and addresses."

Thus we see that it is to support a most unscriptural view of the sacraments that this extraordinary distinction is made. The sacraments are looked upon as the appointed means of conveying spiritual life, and the minister who is authorized to administer them stands on so lofty a pedestal, that it matters little if he is without gifts. The other man unauthorized to administer the sacraments, no matter what gifts of the Holy Ghost he may have, is a mere preacher. It happens that in the various denominations of Christians there are men of great gifts whose ministry God has blessed to the conversion of multitudes. People of common sense find it very difficult to explain this phenomenon on the supposition that the sacramentarian system is according to the mind of the Master. Those who wish men to believe in the doctrine of apostolical succession, are naturally called upon to make it evident that these so-called successors are accompanied by evidence in the form of special holiness and distinguishing qualifications. Not being able to demonstrate the thing in this way, they are obliged to fall back upon the convenient fiction of an authority that has percolated down through the veins of some hundreds of priests and popes, during 18 centuries. Excluded from those proofs that are always made so prominent in the Bible, we naturally demand some very unequivocal declaration on the part of our Lord, that he has appointed such a succession. But instead of any thing of this kind we have some very different declarations of our Lord. For instance, in the sermon on the mount he undertakes to show that we may know who are false prophets and who are not. "By their fruits ye shall know them" he says. Mr. O'Neill will say perhaps that this relates to mere teachers. But if life can come to us only through priests, it is passing strange that Christ should not have warned us rather against false priests. Millions of people in England are hindered from availing themselves of the ministrations of the Anglican clergy, by the belief that the grace of God is at least as available in dissenting Churches as in the Church of England, and, according to the teaching of Mr. O'Neill, dissenting ministers must be false prophets, for they one and all teach that the doctrine of apostolical succession is unscriptural. If life flows to the believer from the ministrations of those who imagine that they are the successors of the apostles, then the nonconformist ministers are false prophets. But how happens it then that the marks given by the Saviour for the guidance of his people are not found in them? on the contrary many of them are found to have all the indicated signs of true prophets.

Digitized with utmost care at the Bombay Theological Seminary
on 28 February, 2020

As for the idea that gifts are not an essential of ministry, let us see how far the teaching of the apostles accords with this. In Romans xii Paul says: "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching," etc. Giftsare here said to be essential to ministry, and only those are to wait on ministering who have these gifts. In like manner all the functions of the Christian body are said in 1 Cor. xii. to be connected with the gifts of the Holy Spirit. In 2 Cor. vi. the apostle Paul displays in detail the proofs that he and his associates are true ministers of Christ. In addressing the churches he continually exhorts Christians to mark those who walked as he had given an example. In Ephesians our ascended Lord is represented as pouring out upon his Church the gifts of ministry. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Could any thing be more distinctively opposed to the position of Mr. O'Neill? let our readers now glance at the epistles to the seven churches. Of some of these our Lord threatens to remove the candlestick, that is, to repudiate them as true churches; wherefore? because they had got ministers who were not in the apostolical succession? nothing of the kind; but because the fruits of the Spirit were not found among them.

Some important remarks by Dean Stanley, on this subject, will be found in our Epitome.

THOUGHTS ON THE GOSPEL OF JOHN.

"Ye have not his words abiding in you; for whom he hath sent him ye believe not." v. 38. They who havethe word of God abiding in them are sure to recognise those whom God commissions to make known his will, and above all, him whom the Father has sent to be the Saviour of the world. They who receive not Jesus as the Messiah show thereby that the word is not abiding in them. This word condemns the Jews; and not them only.

"Search the Scriptures," some would read "ye search." We think the imperative is correct. It harmonizes with what follows. Ye think ye have eternal life in the Scriptures; if you search them carefully you will see that they point you to me as the one who will give eternal life; but you are not willing to come unto me to obtain it. Our Lord refers to the testimony of John, to that of his miracles, and now to that of Scripture. "I receive not honour from men." This was the great offence, that he attached no value to that which they estimated so highly.

"If another shall come in his own name him you will receive." 43. This truth is constantly illustrated. Men are terribly skeptical regarding the truth, and are most credulous for impostures. Witness the ready reception given to Spiritualism even among those who claim to be cultivated. False messiahs arose among the Jews, and were followed by great multitudes. They fell in with the erroneous ideas entertained of the work of a Messiah by the Jews; they raised the standard of resistance to the Roman Government.

"How can ye believe that receive honour one of another?" In what is called society what is more conspicuous than this? The eager desire to be honoured of men, is incompatible with faith. They whose attention we are seeking are the true objects of our faith. The faith men have in one another and in themselves, precludes their believing on Christ.

"He wrote of me." Moses so wrote of the Messiah that men are responsible to believe simply on the ground of his testimony, and if on that, how much more on that of all Scripture. God has not given us an unattested Bible. People may persuade themselves that they have good grounds for skepticism. But God takes another view of the matter. And we know that his judgment is true. A very slight acquaintance with the Bible is so far attesting that it places the reader under an obligation to search it thoroughly. The difficulty is that pointed out in the words "ye will not come unto me." Men are not willing to submit their wills to Christ.

INTERNATIONAL STUDY OF THE BIBLE.

February 17th, 1878.—*Acts XXVI.* 21-29.

"The Jews went about to kill me." They were particularly enraged at Paul's statement that Christ had commissioned him to seek the salvation of the Gentiles, and give them the inheritance of the saints. "Help of God." This was almost the first thing of which Christ had assured Paul. "That Christ should suffer." This was the admitted testimony of those days. How many of the Jews of that generation were converted? From what is said in Acts ii, iv. and elsewhere, we think it would not be an over-estimate to suppose that fifty thousand of them were converted. We have then fifty thousand men and women who set to their seal that Jesus of Nazareth was the Messiah. And when we remember what it cost to bear this testimony in those days, we see that these were no ordinary witnesses. They bore this testimony in the face of obloquy, and at the risk of property, liberty and life. Let the modern Jew read the accounts given by Josephus of the population of Jerusalem at the time of the siege of that city, and consider whose testimony is worth the most. And has not God for 1800 years borne testimony from heaven against the unbelief of the Jews?

"Show light unto the people and to the Gentiles." It is only a risen Saviour that gives to mankind the true light. Goethe, dying, said, "light, more light;" he had lived 80 years in the world, and was in the dark to the end, because he would not receive the light of life from the risen Christ. It is necessary that we receive the testimony of the cross of Christ regarding our moral ruin and our need of an atonement before we can receive that reconciliation with God which is brought to us by the risen Saviour.

"Doth make thee mad." Madness is according to the standard of sanity. If it is sanity to live for this world, to value above all, the honour, wealth and ease of this world, then the course of men like Paul must be regarded as madness. "Not done in a corner." This is a most important point. The servants of Christ courted the utmost publicity. They visited the largest cities, and preached in the most public places. "Almost thou persuadest me." This may have been said with a smile, and yet it probably betrays a certain amount of conviction; perhaps such an amount of it as would have made him a Christian if he had not been in so exalted a position. How hardly shall they who have riches enter into the kingdom of heaven. "Such as I am except these bonds." Happy for them if they could have been such as he was, even with those bonds.

DANIEL III.

God employed a heathen king to execute his judgments upon his chosen people, the Jews. The king himself had not the smallest idea that he was an instrument in the hand of Jehovah. On the contrary he regarded his successes as a proof of the superiority of his own Gods. It was therefore desirable that while the due punishment was executed upon Israel, there should be a testimony from on high to the fact that the God of Israel was the true God. This testimony was given in a way that no one would have anticipated. As we have seen, certain of the deported Jews had received positions in the palace of the king of Babylon, and thus had been brought into near relations with the king himself. It was through them that God bore testimony to himself, in a way well calculated to impress deeply the mind of the king of Babylon, and, as a consequence of this testimony, the deported Jews, during all the time of their captivity, were actually under the Government of their own co-religionists. This is really an amazing fact, and would have been thought impossible, if it had not been matter of history.

Daniel was a contemporary of Ezekiel, and his name occurs repeatedly in the book of that Prophet. xiv. 14, 20, xxviii. 3. These references show how greatly the people were impressed even in his own day with the wisdom that had been given to Daniel from on high.

The king has a dream. He cannot remember it, yet is conscious that the dream was of extraordinary significance, and he experiences an intense desire to know it. He summons those who profess to be in communication with the other world, and requires them to ascertain for him the dream and the interpretation. They in vain protest that such a thing was never heard of as the recovery of a lost dream. He regards their inability as an evidence that their pretended magical powers were without any foundation, and orders them to be executed as impostors. Daniel and his companions had been assigned positions in this class, and they were naturally involved in the common doom, under the impression that were also without the power to state the dream. Daniel sought an interview with the King and besught him to grant a brief respite, as he had hopes that the dream would be revealed to him. This was granted. Then Daniel and his three companions gave themselves to earnest prayer. God showed Daniel the dream, and the interpretation. He then appeared before the king and declared his readiness to satisfy the king's desire. He made haste however to assure the king that it was not by means of any particular ability of his own that he was enabled to make the revelation, but solely in consequence of a communication made to him by Jehovah the Lord of hosts.

He describes a statue which the king had seen in his dream. The statue had a head of gold, a breast and arms of silver, thighs of brass, and legs of iron. Further, the feet were part of iron and part of clay. A stone was cut out of a mountain without hands; it smote the image upon its feet and brake them in pieces, and then all the rest of the image was reduced to powder and driven away by the wind. The king recognized the description as correct; this was indeed what he had seen in his dream; and he eagerly waited for the interpretation of it. Daniel explains that the statue represents four great empires that were to succeed one another on the earth. The first of these was the Babylonian empire. This was the head of gold. An inferior empire would succeed this. We pass then from silver to brass, representing an empire that should have rule over all the earth. The fourth should be of irresistible power, subduing and breaking to pieces all governments. By the stone is represented a kingdom of another sort altogether, set up by the Most high God and destined to sweep before it all other kingdoms and fill the whole earth. It is upon the feet that this stone strikes the image, that is, upon the latest forms of merely earthly government. We must now enquire what empires are meant by those that succeed the Babylonian.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Bro.:—I have the pleasure to send you a short account of the opening of the new Church in this place, in connexion with the Methodist Episcopal Church, which may probably interest your readers. The building itself is a very pretty one, situated on a very eligible site in the fort. It is built wholly of neat blocks of granite, with a corrugated iron roof lined within with polished teak boards, giving the ceiling a very handsome appearance. The fan lights and ventilators are filled with blue glass. Its dimensions are 50 feet by 25, audience room 30 feet high in centre. It contains eight windows, three doors and six ventilators and has a large roomy handsome portico for carriages in front. It is in the judgment of all, one of the prettiest little Churches in Bellary.

The Cost of erection is:—Iron corrugated roof, including putting on. Rs. 750; Slating Rs. 200; stone and wood work Rs. 2,750. Total Cost Rs. 3700 with interest for part of the money borrowed. Capacity 175 seats. On the day of opening, Sunday

February 3rd, there was raised by voluntary subscriptions Rs. 1100 leaving Rs. 1000 loaned by one of the trustees which rises at interest yet to be raised. Part of this sum will it is expected be realized from Christian friends on the line of Railway in the vicinity. Philip Phillips will send us 400 Rupees. Friends are permitted to aid in this good work. A vote of thanks was recorded by a meeting of the board of trustees and officials to Bro. Ward the pastor, for his Architectural skill in planning the building and for his assiduity and diligence in superintending its erection from day to day. A vote of thanks was also passed to Bro. Barnes for his disinterested kindness in loaning sums of money to the trustees to enable them to continue the work and bring it to completion. On the morning of the opening there were assembled in the building 125 people, including about 20 native Christian brethren. There were a number of heathen gathered around the doors and windows, who were addressed at the close of the sermon in Tamil by the writer.

The Service was conducted by Rev. E. Lewis of the London Mission Society, who preached a very delightful sermon from Acts xiv: 7. "there they preached the Gospel." Bro. Hard from Madras took part in the services. The Sunday-school assembled at ½ past 4 o'clock in the afternoon and there were about 60 children in attendance, these were addressed by Brothers Hard, Ward and P. B. Gordon. At the close of the Sunday-school several natives with their families were exhorted in Tamil after which the people assembled for the evening service.

There were assembled at this service about 150. Bro. Hard the presiding elder from Madras assisted by Rev. Mr. Lewis of L. M. S. conducted the service and preached from the last verse of Joel. "The Lord dwelleth in Zion."—There was an after meeting and several of the brethren and sisters gave their testimony. The thanks of the brethren and the community of Bellary are due to Bro. Jas. Morris C. E. of Bombay for his kindness in promptly executing the order for the corrugated iron roofing, the prompt arrival of which enabled the contractors to complete the building in so short a time as 4 months.

The membership of the Church is about 50 strong, of whom nearly 20 go with H. M.'s 43rd to Madras.

The circuit also includes work upon the Railway line from Cuddapah to Goolburgah, a distance of nearly 400 miles, comprising six Railway Stations. In these stations there are about 30 members. Now as this entails additional labor to the pastor at Bellary and is somewhat more than he can do and as the people have expressed their willingness to support another man, Bro. Wiliiam Pincott, formerly an Army Scripture reader in Bombay, but latterly a guard on the G. I. P. Railway, joins the circuit this month as Assistant pastor. Now as this extent of Railway comprises nearly 400 souls to be looked after, and as there is in Bellary including the European Regiment stationed here upwards of 2500 English speaking people, the prayers of God's Children are earnestly sought on behalf of this great work. Bro. Ward has commenced his studies in Teloogoo—and turns his thoughts to the language whenever he can get a spare moment.

Let us pray that the Lord will send forth more laborers into His vineyard, and let our hearts be raised in gratitude to *God* for His goodness, in enabling them through much toil, hardships, and discouragements to complete it, so as to be available in so short a time for the worship of God. Many, many souls date their conversion here, and may the Lord's blessing attend the labors of the pastor Bro. Ward and the brethren who are working with him in Bellary.

Yours in the love of Jesus.

P. B. GORDON.

NOTICES.

RECEIVED with thanks, Rs. 15-4-0 for the free circulation of the *Bombay Guardian*.

THE third Lecture on DANIEL, with musical illustrations, will be given on Monday next, at 8 P. M. in the Free Church Institution, Khetwadi, kindly granted for the purpose. Natives acquainted with English are invited to attend.

THE Bishop of Lahore will preach to-morrow evening at 6 o'clock at the Girgaum C. M. S. Mission Church.

"We must not make conscience of our duty by fits and starts; but in the whole course and tenor of our lives and actions, Religion should be a constant frame and temper of mind."—BURKETT.

Epitome of News.

SATURDAY, FEBRUARY 2.

—*Bombay Gazette*; Constantinople: "Sofia, deprived of support and having but five battalions to defend it, could not be held; the troops were ordered to evacuate it on the 4th inst. The plan of wasting and burning was, for the first time, to have been put in practice at Sofia, and strict orders were issued from head-quarters to the inhabitants to quit the place and to the troops to fire the town before leaving it. Neither of these orders, however, were obeyed. The Christian inhabitants refused point blank to move, and those Mussulmans who had not already left the town, were, perforce, obliged to remain, for no means of transport could be obtained for love or money. Five or six thousand wounded filled the hospitals, one of which is under the care of the Stafford House surgeons and another under that of Lady Strangford and her English nurses. The order to evacuate had also applied to the patients, but the absence of any means of transport made it equally impossible of execution."

—Same: A good work is being carried on single-handed in Bombay by a devoted Christian lady, which calls for much self-denial and occasions her much personal anxiety. We refer to an institution called the "House of hope," situated at Mazagon. Now at Falkland Road. Its objects are to afford a home and employment to those fallen women in Bombay who desire to lead a better life, or who may be persuaded by the lady district visitors of the various Christian denominations, to forsake their precarious and sinful occupation. It is supported by public contributions, and is open to all lady visitors who take an interest in the work. Those who have not visited the "Home," and desire to do so, or wish for further information, are invited to communicate with Mrs. R. Raitt, at Mrs. Miles', Falkland Road who will be glad to answer all enquiries. We learn that this institution is greatly in need of funds, and contributions are therefore earnestly solicited. The lady who has taken upon herself the very onerous responsibility of superintending it, has also the anxiety supperad ded of very straitened pecuniary means to carry it on; of which she ought certainly to be relieved. We shall be glad if this notice of her benevolent work brings her substantial relief, of which she is in great need. Some might be willing to enter their names as periodical subscribers.

—*Pall Mall Gazette*, noticing an article by Dean Stanley in *Nineteenth Century*, says: "The following words are used in the ordination of priests (not of bishops) in the Anglican ritual, and give, at first sight, the strongest apparent support to the theory of the priest's magical power—"Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." Unlearned sacerdotalists probably regard them as the chief symbol and warrant of the priest's authority. The use of this formula for this purpose is now proved to be "itself utterly destitute of primitive sanction, never adopted at all by one half of the Church, not more than 350 years old in the other half at the time of the Reformation;" and there is every reason to believe that it was retained by the English Reformers through pure ignorance of its comparatively modern character. As the Dean of Westminister puts the case with regard to these words—"It is certain that for the first twelve centuries they were never used for the ordination of any Christian minister. It is certain that in the whole Eastern Church they are never used at all for this purpose. It was not till the thirteenth century—the age when the materialistic theories of the sacraments and the extravagant pretension of pontifical and sacerdotal power were at their height—that they were first introduced into the ordinals of the Latin Church."

"They were so introduced, moreover, with a perverted meaning. Assuming the text on which they are founded to be a correct report of an authoritative declaration in fact delivered to the Apostles or some of them (the extent and probability of which assumption we are not concerned with), the natural import of that declaration, as Dean Stanley shows, is not that which modern sacerdotalism finds there. The known usage of words at the time and place points quite another way. The terms we present by remitting and retaining, binding and loosing, conveyed to Jewish ears no notion of miraculous interferences with the consequences of right and wrong action; they belonged to the interpretation of the law itself, declaration of what was right and wrong the authority of a master in Israel was analogous to that of an English judge, and had nothing to do with magical powers. In the true and rational sense of the words, English judges—whether sacerdotalists approve of their decisions or not—bind and loose, remit and retain, every day. Another fact worth noting in the history of priestly claims is that in the early Church confession was made, not to a priest apart, but to the whole congregation in public—with whom, therefore, the absolving power, whatever it was, resided. A trace of this is still preserved in the Roman Missal itself."

—Messrs. Thacker and Co. propose to make over their business to a Joint-Stock Company, capital Rs. 60,000.

—The Troopship Euphrates, 4,173 tons, arrived in harbour yesterday. She left Portsmouth 30th Dec. The Euphrates brought 68 officers, 12 ladies, and 14 children; also 1,070 men, 109 women, 112 children, and 3 female servants. During the voyage there were one birth and three deaths of infants.

MONDAY, FEBRUARY 4.

—The Bishop of Bombay is still in Italy. His health has improved.

—*Bombay Gazette:* The following telegram, which we quote from a London daily paper, shows how strong was the influence used to procure the reprieve of the murderer Britto, and sufficiently accounts for what had previously been regarded as the quite marvellous conversion of Mr. Justice Green to a belief in the convict's want of sanity:—

Lisbon, Monday night, Jan. 7. The King has received a telegram yesterday from Queen Victoria announcing the commutation of the sentence upon the Portuguese, Britto, who was condemned to death for murder in Bombay. The telegram arrived while the King was at mass in the Cathedral, which he always attends on the Epiphany. After the service the King sent for the brother of Britto and communicated to him the news. The Lisbon Press praise Queen Victoria for her prompt and benevolent intercession.

—Speaking of Sir Richard Temple's address at the University Convocation, the *Times of India* says:

"Even those most prepared for it must have been surprised to find that His Excellency in the midst of the pressing cares of general administration, could find or make time to prepare, in his capacity of Chancellor of the University of Bombay, the comprehensive and eloquent oration which he delivered to the Senate on Saturday. He spoke, as he himself remarked, in two capacities. As Governor he reviewed the whole system of Senate education in the Presidency, and as Chancellor he made that "perambulation of learning to set forth what ground lyeth unmanured, and to correct ill-husbandry in that which is manured," of which Bacon set the great example which has since been followed by so many eminent men, as for instance Lord Brougham in his masterly speech on Newton's place in the history of science, and more recently in the annual addresses which we have become accustomed to, except from the Presidents of the Brttish Association. It was peculiarly appropriate that His Excellency should make so comprehensive a review of the whole situation on the first of the five occasions on which he will speak from the same chair, and this may be regarded as full excuse—if indeed excuse be needed—for the unusual length and solidity of the address, which was listened to with the deepest attention and rewarded at the close with loud and long continued applause.

"His Excellency could hardly avoid making reference to the vexed question of Languages versus Science. His determination of the question appeared to be much the same as Mr. John Stuart Mill's, namely "Why not both?" but with a distinct leaning in favour of the cultivation of the physical sciences.

—The Walmer Castle, a ship that formerly belonged to Green's fleet, and made many voyages between Madras and London, and *vice versa*, is no more, as she perished from fire on Christmas day at Batavia, aged twenty-two years.

—A young man who received from the Chancellor's hands, the diploma of LL.B. on Saturday, died on the following Sunday.

—*Lucknow Witness*: "Some months ago a "Camp Meeting Association" was organized at Lucknow, having for its object the holding of special meetings at various points in India, somewhat similar in character to those held annually in Lucknow during the Dasahra holidays. We are glad to hear that the Association will hold its first meeting at Jubbulpore, beginning Wednesday evening, February 20th, and continuing seven days. Dr. Thoburn of Calcutta will preside, and will be assisted by other well known laborers both ministerial and lay."

TUESDAY, FEBRUARY 5.

—*Times of India*: "It has been decided to close the Diocesan School, Byculla, from the 1st of March next, and to amalgamate it with the present Cathe-

dral Choir School under the name of the Cathedral (High) school."

The Rev. R. W. Evans, B.A. at present head-master of the Canning College, Lucknow, is to have charge of the new institution.

—The *Pioneer* learns by a telegram (no date is given) that the Jowaki Jirga, after several interviews with the Commissioner, have gone away. The truce ceases to-day and hostilities and raids on the border and a close blockade follow. The surrender of the ring-leaders, a condition which the Supreme Government insists on, is what the Jowakis will not agree to.

—*Times of India*: "We learn that the permanent-way inspector who lost his life on Saturday last in the railway accident at Sucheen on the B. B. and C.I. Railway is Mr. Pym. He leaves a widow and three children. It appears that Mr. Pym was riding on the engine, and when the train ran off the line he jumped down, falling on his head. His skull was terribly fractured, and when found he was quite dead."

—The Report of the Scottish Orphanage read at the Annual Meeting last Tuesday week, speaks favourably of the year's work. There are 70 resident scholars.

—At the Trades Dinner at Calcutta, Mr. Robert Knight said: "The Press of India must be well-informed and loyal, but we must not forget that its proper functions are still those of an Opposition. The Government of the country has no other check upon it whatever. It is answerable to no one for its acts, and nothing like "representation" being possible in India, it is the first and constant duty of the Press to criticise, and, where necessary, oppose both Government measures and men. The fact that this is our proper function should make official men look, I think, with some allowance and with generosity upon the Press."

We are afraid the Government is not sufficiently thankful.

—Another coal-ship has been destroyed by fire, the *Glenericht*, in the Indian Ocean, Nov. 27th, The East India Bank went into liquidation about twelve years ago, and still drags on a weary existence in the person of its liquidators. The latter have raked up claims amounting in the aggregate to Rs. 22,85,981 against persons formerly connected with the Bank as directors, liquidators, and purchasers of its assets and have filed proceedings in the High Court against a number of persons.

Wednesday, February 6.

—In the High Court yesterday, Mr. Justice Bayley presiding, Ladkoo, a Hindoo woman was convicted of having murdered a girl of 7 years of age, for the sake of a small ornament, and was sentenced to transportation for life.

—*Times of India*: We hear that the Right Rev. Dr. Gell, Bishop of Madras, proceeds shortly to Europe on six months' leave. His Lordship's visit to England is in connection with the Pan-Anglican Synod to assemble in London in May next. It is expected that Bishop Johnson, the Metropolitan, will also proceed to England in company with Bishop Gell."

—Dr. Blaney, in his recent Lecture, said: "A very worthy gentleman in Scotland, who lived long in Bombay, and is now greatly advanced in years, made it a remarkable business of his life to try and prevail upon Government to select artizans at home of approved character and send them to India and establish them upon the hill ranges. The wisdom of the proposal is manifest to evrybody expect Government. But the day will come when Dr. Archibald Graham will be recognized as a discerning and practical man. Had India but a few such centres of industry as Dr. Graham, proposed, a few years of trial would give increased stability to the Government, increased amount to the revenue, and increased employment to European youth."

—We are favoured with the February number of the *Indian Railway Travellers' Guide*, published at the *Bombay Gazette* Office, price 8 annas.

—Types have been made of toughened glass. They are more durable than metal types.

Thursday, Feruary 7.

—*Christian*, Feb. 10: "Fourteen years ago a meeting was convened at the house of Mr. Robert Baxter, of Westminister, to consider what could be done to register and send out evangelists to preach the Gospel in town and country throughout England. Six persons attended that meeting, and a Register of Evangelists (now the Evangelization Society) was formed. At a meeting held in the same house last Friday, the reports presented by the present indefatigable Secretary of the Society, Captain W. E. Smith, shows that the little one has almost literally become a thousand. Last year over 11,000 meetings were held, attended by about 2,200,000 people, in all parts of the United Kingdom, being 1000 meetings in excess of the previous year, and showing altogether very remarkable progress and vitality.

"The meeting to which we refer is a kind of annual meeting, when the various evangelists meet together and recount what the Lord has done by them, and recommit themselves and their work to his blessing and guidance for another year. On this occasion it was attended by about 150, and was presided over by Mr. Robert Baxter, who expressed his deepening conviction that never within the memory of living man was there such a time of ingathering of souls as at present."

Bombay Gazette: "The announcement that the Viceroy intends to make on Saturday next an important statement regarding the Salt Duties can only mean, we should think, that the Government of India intends to abandon or modify the addition to the Bombay and Madras Duties proposed by Sir John Strachery and already enforced. Public opinion in England as well as in India has pronounced itself strongly opposed to this portion of the Famine-Budget, and we shall not be surprised to learn that the Secretary of State has sent out instructions to Lord Lytton to repeal it. It will then only be necessary for the Government to bring the official class under the operation of the new Licence Tax, and to show that the money it is intended to take from the taxpayers will be applied exclusively to the purpose of preventing or mitigating Famines, in order to make the reformed Budget acceptable to the country. At present, no one has a good word to say for it except the persons whom it exempts from taxation."

—*N. China News*: "We were present lately at some interesting experiments with a newly constructed and improved telephone, the work of Mr. J. D. Bishop of Shanghai. The distance tried in his laboratory was about 10,000 "British Association limits," or, say, 500 miles. This long distance required careful attention in speaking, so as to ensure distinct utterance; but conversation was easily carried on and the words and music of a song were distinctly heard. At an equivalent of 300 miles, the effects were still more remarkable; but with a more powerful telephone the longer, and even much greater, distance can be easily accomplished—in fact, with all the necessary scientific adjuncts, it is believed there would be practically no limit to range."

—The Rankula Tank, near Kolapoor, 3 miles in circumference, is to be enlarged to 5 miles.

—*Times of India*; Allahabad: "The Bombay mail train ran into a goods train a few miles off Sutna early yesterday morning. One of the legs of the guards of the goods train was broken, and the engine, guard's van and a waggon were smashed.

—An idea of the wealth of England is obtained from the fact that the amount of personal property which changed hands through the medium of wills in the course of the year 1875, reached the sum of £112,601,280.

—We read that at the Pittsburg iron works in America they have succeeded in rolling iron so thin as to resemble tissue paper. Ten thonsand sheets of it make only one inch in thickness.

—*Overland Mail*, Jan. 18: Amongst the deaths recorded this week are:—Lord Cecil J. Gordon; Sir W. Stirling-Maxwell, Bart., M. P.; Lady Llnellyn; Gen. the Hon. Sir. E. Cust, Bart., K. C. H.; Major-Gen. G. Dixon, C. B.; Major-Gen. R, Hall, Madras Army; Major G. S. Quicke, formerly 53rd Regt.; Major E. Fugion; Lieut.-Col. E. Baker, formerly Madras Army; Mr. A. Macpherson, Imperial Customs of China; Mr. R. H. Galloway, late of Alexandria; Mr. J. P. B. Forster, late Major 4th and 83rd Regts.; Mr. W. F. Hunter, late of Bombay; and Rev. G. H. Evans, formerly chaplain H. E. I. C. S., Madras.

On Dec. 31, 1877, one of the oldest military institutions in France ceased to exist. On that day the Ecole d'Etat-Major, or Staff School of the French army, was closed, to make way for the Superior School of War, which is to be established for the instruction of officers of all arms of the service who may be desirous of qualifying themselves for appointments on the general staff.

An excursion train, returning from one of Moody and Sankey's prayer meetings at Hartford, in Connecticut, fell into a river on Jan. 14, and twelve persons were killed and thirty injured.

At a meeting of Convocation of the University of London, held on Jan. 15, at the Theatre of the University, Burlington Gardens, Dr. Storrar presiding, the supplemental charter empowering the granting of degrees to women was considered. After a long and warm discussion, a resolution approving of the draft of the supplemental charter was carried by 242 against 132.

Friday February 8.

—Our contemporaries have long articles about Pio Nono who died yesterday afternoon. The following is from the *Bombay Gazette*: "On the 13th July, 1870, a majority of three-fourths out of 601 members of the Ecumenical Council affirmed, as "a dogma divinely revealed," "that the Roman Pontiff, when he speaks *ex cathedra*—that is, when in the discharge of the office of pastor and teacher of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the Universal Church—is, by the divine assistance promised to him in Blessed Peter, possessed of that infallibility with which the divine Redeemer willed that his church should be endowed in defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are of themselves, and not from consent of the Church, irreformable." Thus was consummated that "sacrifizio dell' intelletto" which the Jesuit organ had unhesitatinly taught as the duty of all Christians. It was ordained by the sublime irony of Fate that the very day which closed the prolonged sitting of the Council should witness the delivery at Berlin of the declaration of war by France, and that, on the 8th of the following month, the departure of the last French soldier from Rome should deprive the infallible Pope of the support which had enabled him so long to defy his countrymen. Then followed, a month later, the seizure of the holy city by Italy, an event which deprived Pius of the last vestige of his temporal power, and confined him, as a virtual prisoner, within the walls of the Vatican."

He was a self-constituted prisoner. He had as much liberty to go about as Victor Emmanuel himself. And if he had done so, he would have had the confidence of the Italian people in a much higher degree than he has had.

—*Times of India*; telegram: London, Thursday, 4-40 P. M. The Russians are marching on Constantinople and Gallipoli. They have destroyed the telegraph and we have no direct communication now with Constantinople.

The public mind here is greatly affected. There is much excitement.

A Cabinet Council has been called together to consider the situation and decide upon the course to be taken.

—The *Kashgar*, with English Mails, left 'Aden for Bombay, Wednesday, 6 p. m.

—The incumbent of Tetbury in Gloucestershire refused to bury a child which had been baptized by a Primitive Methodist minister unless the parents obtained a "dispensation" from the Bishop. There was not time to do this, and the parents, after making the best arrangements they could for the disposal of the body, wrote to the Bishop of Gloucester, who replied, expressing disapproval of the course pursued by the incumbent.

—Deaths last week, 591.

—Mr. J. G. C. Gilder has been appointed substantive *pro tem* Assistant Secretary to Government in the Judicial Department.

—Mr. W. H. Newnham, C.S., has been appointed Judge and Sessions Judge of Poona and Agent for Sirdars in the Deccan in place of Baron De H. Larpent retired, and Mr. N. M. W. Daniell is appointed Judge and Session Judge of Ahmednugger in place of Mr. Newnham.

—*Bombay Gazette*: "We understand that latest accounts from the famine districts in Madras and Mysore are of a discouraging nature, and that it is very doubtful whether, after all, it will be safe or even possible to bring relief operations to a close as quickly as had hitherto been hoped. The dry crops have suffered a good deal from various causes, such as blight, insects, untimely and excessive rain, &c., and prices do not fall as they were expected to do."

—Same: "We hear that H. E. the Governor sets out on his travels again next Wednesday, and will make a tour through Central India to Mhow and Indore, Neemuch and Nusseerabad, returning to Bombay by way of Mount Aboo, and proceeding immediately after his arrival here to Carwar.

"The annual meeting for presenting prizes and scholarships to the successful pupils of the Grant Medical College was held yesterday afternoon. The Governor (Sir Richard Temple) presided, and delivered an address on the subject of Medical Education in the Bombay Presidency."

"The distribution of prizes to the succesful pupils of Mrs. Hurst's private day school took place on the afternoon of Wednesday last, on the school premises in Meadow Street, in the presence of the parents of the children attending the school, and a few visitors. Though Mrs. Hurst commenced the school only last year with a small number of pupils, it was very gratifying to see that the number had steadily

increased, and Mrs. Hurst had partly met with the reward of her labours and untiring perseverance and industry."

Selections.

MY NEW YEAR'S GIFT.

BY J. W. C. FEGAN.

I REALLY think my New Year's gift in 1873 would have been almost as embarrassing to most of my readers as a proverbial white elephant. I became possessed of it in this way. On the last night of 1872 I was returning at a very late hour from a ragged school meeting, and noticed outside the New Cross railway station a little shivering, barefooted, capless laddie of some twelve winters. He instantly detected a momentary glance of pity which I cast at him, and darting forward, eagerly shrieked in the shrillest of voices, "Ere ye are, sir, three boxes a penny, sir!"

What kept him out so late, such a piercing night? Why was he pressing a sale at such a sacrifice? The answer to each of these queries as they flashed through my mind seemed to be, that he was in street-boy's parlance "hard up for his doss;" in other words, he had not the requisite threepence which procures a filthy, tumble-down bed in an unsavoury tramps' kitchen.

Had he a home? No. Any friends to live with? No. Where did he stay at night? Sometimes he slept out in the market-vans in Vinegar Place, but as a rule he slept at Donnelly's lodging-house in Frying-pan Alley. Would he not like to go into a Boys' Home, where he would be well cared for, have plenty to eat, warm clothes to wear, and be taught to lead a comfortable useful life? Yes indeed; he once thought this would be his good fortune, for a city missionary, hearing from some poor folks of his homeless state, gave him his card with some writing on it, and told him to apply at Mr. Fegan's Home, but he lost the card, and did not venture to call without it. He would not go to any other Home, because he knew some boys in Mr. Fegan's. He meant to wait till he saw the missionary again, and get another introduction. Did he not know that I was Mr. Fegan? No, and very plain it was he did not think it possible I could be. Mr. Fegan, according to his preconceived idea, should probably have been an austere, venerable gentleman, who quite discountenanced anything approaching banter, and would shudder at the sound of street-slang. Whether these characteristics are desirable in the governor of a Boys' Home or not, I at any rate cannot lay claim to any of them, so poor Bob Pickles may be excused the incredulity he exhibited when I tried my best to assure him of my identity.

After some minutes' coaxing, however, he ventured to trust himself with me. It was very late, and I would have to come all the way back to reach my own house, so to make my journey as short as possible, I diverged from the main road. It did not occur to me, but Bob soon bethought himself that this near way to the Home was also a short cut to a police station. Now his suspicions were fairly aroused, and he was convinced that I was only a crafty School Board minion plotting to deprive him of his liberty.

Not a foot further would he go, but lying on the ground, began to scream, and raise such lusty cries for help, that he aroused the whole neighbourhood. Windows were thrown open, all sorts of heads were put out, in every imaginable description of night-gear, and I was assailed with a perfect volley of questions and abuse, threatenings and remonstrances. So fully were all my powers taxed in retaining my grasp of my struggling *protégé*, that I was unable to offer any explanation, but, by way of compromise succeeded in inducing young Pickles to return quietly with me to the main road, hoping thus to allay his fears.

Just then the last train from the City had discharged its cargo of passengers, and Pickles, judging that this was his last chance of release, began again to struggle, and beseech me to let him go. A crowd gathered, and displayed its ingenuity in all the insulting epithets it hurled at me, till a labouring man pushed his way in, and, recognizing me, urged the boy to go with, me, as I "whould make a man of him." "No," sobbed Pickles; "I don't want to go with him; I promised I'd go to Mr. Fegan's Home." The good excavator then tried to persuade the distrustful boy that I was the veritable Mr. Fegan of whom he had heard, and finally offered to accompany him to the institution, adding, "If it is isn't the place, or you don't like the look of it, I'll see you safe out."

Off we trooped, admidst the apologies and good wishes of the mob—Pickles, the navvy, myself, and a little following of curious bystanders. Inside the Home, my first care was to let Pickles see some of his old companions in one of the dormitories. He took the light from my hand, and, examining the faces of the sleeping boys, joyfully ejaculated, "Hallo, Ginger! That's Duck-eye! That's Paddy Poker! There's Swilley!" etc., as he recognized one after another of his former street friends. It was enough, and turning round to the navvy, he nodded his head, muttering, as well as a piece of cold pudding he was devouring would allow him, "All right, mister; this'll do for me. Good night."

For a time he did very well, but then the old roving habits he had acquired on the streets began to break out again. *Six* times he ran away from me, and was brought back or came back in utter rags. *Seven* times I received him as a prodigal, and clad him comfortably. Many censured me for doing so, thinking that I was thus putting a premium upon dishonesty and ingratitude; but I felt that each time I had taken him back, I had acquired such an additional stake in his welfare, that I must make another attempt to save him from ruin. Eventually he caught the sea-fever, and I thought it best to gratify his sight-seeing tastes. He was sent to a training ship, to learn a seaman's duties; and now Bob Pickles is as promising a sailor as any in all the merchant service—better still, I quite believe he is an earnest Christian. The result of my dealings with Bob Pickles has confirmed me in my belief that the word "incorrigible" should be expunged from the vocabulary of every Christian worker. The Gospel is "the power of God unto salvation to every one that believeth;" none are beyond its reach. Over and over again, through sticking to a boy through thick and thin, in the face of all waywardness and ingratitude, have I been encouraged by the most cheering results.—*(Word and Work.)*

NATIVE EVANGELISTIC EFFORTS AND SERVICE OF SACRED SONG IN MADRAS.

WE have received a report by Mr. T. K. Itty, Medical Evangelist in Royapuram and formerly a student in Cottayam College, of an interesting effort, to which we gladly draw attention, to bring the Gospel message in an attractive way before Hindus by their Christian fellow-countrymen. In speaking of the origin of the effort, the report says:—

We were attracted by the songs of a heathen lad, who gathered crowds around him by the influence of his sweet voice. Though the songs were impure and obscene and although they were of such a nature as to pollute the minds of the audience, people were not wanting to listen to them, and encourage the lad by their gifts. The thought then crossed our minds. 'If a boy can draw a large and respectable audience by his sweet voice and impure songs, much greater would be the power and attraction, if a few boys and girls could sing very sweetly the most holy songs touching the love of Jesus to a fallen world.' Accordingly we gathered three boys and three girls, and trained them up to sing several of the best Hindu and Hindustani airs, the words for which were supplied by one of our poet friends. Some of the famous songs of Tanjore Vedanayaga Sastri were also used for the occasion. We engaged the services of a few musicians and requested the kind help of the Missionaries to give gospel addresses.

The first of our meetings was held on Friday the 8th September 1876. To our great surprise about three hundred Hindus and Mahomedans were present to hear the gospel truths. This encouraged us so much that we continued our meetings for six consecutive weeks and there was a steady increase in the audience every week. Some of our Hindu friends who attended these meetings desired us to change the meeting from Friday to Thursday, as the orthodox Hindus generally resort on Friday evenings to their temples, especially to the one at Trivatore about three miles distant from Royapuram. The second course, consisting of ten lectures, was delivered during the first quarter of 1877, commencing on Thursday the 18th January. This change of day as was expected tended to increase the number to 400 on every occasion.

The third course of lectures was the most successful of all. The only reasons we can adduce for the success are First—The kind help rendered by the Rev. Mr. and Mrs. Bauboo and their English choir. Second—The use of additional Tamil musical instruments. We are glad to say that we were helped financially by Roman Catholic and Hindu friends. This is a very important fact considering the existing antipathy of Hindus to Christianity and of Roman Catholics to Protestantism. We wish our friends to know that it is the beneficial influence exerted by the Medical Mission Agency here, that tended to gain for us the sympathy of our Hindu friends.

We circulate notices during the week not only in the Dispensary and streets but in their houses as well and request the people to attend the meetings. Two great lights are kept burning at the church gate during the meeting, which are intended to attract the public attention. Our musicians take their seats precisely at 6 P. M. on the appointed Thursday and discourse sweet music. The instruments they use are the clarionet, violin, lute, drum, triangle, &c. At 6-30 the Tamil choir ring a few lyrics accompanied by the instruments, followed by the English choir led by a harmonium. The Rev. Mr. and Mrs. Bauboo have very kindly provided us with their school choir led by Mrs. Bauboo and Mr. Perriman. Sankey's hymns are sung by the English choir, translated into Tamil by the Rev. R. M. Bauboo. At 7 P. M. a short prayer is offered, followed by an address on the subject proposed, which lasts about half an hour. After the address a few more of Sankey's Hymns are sung followed by a prayer. We interest the people by singing the Tamil lyrics along with native music for nearly half an hour and dismiss them. Although the service occupies nearly two hours the people do not seem to weary. The solemn attention to the lecture is very encouraging and the people are heard discussing the topic of the evening outside the church and praising the efficiency of the choirs. We never had any discussion in the church, though we have asked the audience more than once if they had anything to say or any doubts to be cleared. None however came forward. Our meeting became so popular that people began to flow in on the appointed day without any notices. The church used to be so crowded that the people had to sit on the windows and occupy the passages. Five hundred is the average number that generally come together and hear the Word of God. Had we a larger church, we do not doubt to get one thousand people to come to hear of the love of the Saviour. The expenses of the meeting per week do not exceed three Rupees, and they are borne, as mentioned above, by Christians and Roman Catholics.—*(Madras ch. M. Record.)*

THE PRAYER OF THE UPRIGHT.

BY MRS. PENNEFATHER.

(Notes of the Bible subject at a Tuesday Prayer-meeting.)

"*The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is His delight.*" —PROV. xv. 8.

THIS is a very solemn verse, and not the less so because it seems to account for much apparently earnest prayer becoming nugatory. While sin is going on unconfessed and unforsaken, while evil is allowed in heart or life, prayer to GOD does not give Him any joy—it is "an abomination" to Him.

In these days, when, thank GOD, our "assemblings together" are multiplied, we need to consider such words, in reference to meetings for worship, *with* or *without* a *form* of prayer. However offered, it is only "the prayer of *the upright*" which is GOD'S delight.

I suppose uprightness indicates a heart *without guile*; such a "simplicity and godly sincerity" as the Apostle speaks of (2 Cor. i. 12), and as many other passages of Scripture refer to. We are too ready to detach the promises to prayer, from the conditions attached to them, and then wonder that we are not heard. I do not think anything is more solemn than GOD'S denunciations against mere formality, lip-service, with no heart surrender. Take, for example, Amos v., where we find the Lord speaking thus strongly to His people of the very things He had Himself ordained: "*I hate, I despise* your feast-days, and *I will not smell* in your solemn assemblies. . . . . Take thou away from me the noise of songs; for *I will not hear* the melody of thy viols. BUT let JUDGMENT run down as waters, and RIGHTEOUSNESS as a mighty stream." "When I see abundance of righteousness," the Lord seems to say, "and constancy in following what is just and true; then, and not till then, I will listen to your songs."

We find a passage on the same subject in Jeremiah vi. There is something very touching in the way Jeremiah puts it. The *heart* of GOD seems so pained by the unfaithfulness of His people. After describing in the earlier verses the sad state of things, when "from the prophet even to the priest, every one was dealing falsely," the Lord speaks thus: "Hear, O earth! behold, I will bring evil upon this people, even the fruit of their thoughts, *because they have not hearkened unto my words*, nor to my law, but rejected it. *To what purpose* cometh there to me incense from Sheba, and the sweet cane from a far country? YOUR BURNT OFFERRINGS are *not* acceptable, nor YOUR SACRIFICES *sweet* unto me." Does GOD ever say: "*Your prayer-meetings* are *not acceptable* to me?"

Dear friends, let us never lose sight of the inseparable connection between prayer and practice.

There must be uprightness of heart, and a life of corresponding truthfulness, or our worship will be vain. "GOD is a SPIRIT, and they that worship Him *must* worship Him *in spirit* and *in truth*." We are apt to attach these words to distinct acts of outward service; they have a far-reaching application, and tell us that whatever we offer to GOD that is not the outcoming, the genuine fruit of the heart, is really worthless. It is a terrible thing to be able to carry on two things at once—to be very fervent in prayer, and to be yielding to unholy practices at the same time.

I remember the case of a man, accustomed to attend our prayer-meetings, who suddenly disappeared. We wondered at his absence, till we learned that it was *because of some sin* that he had *secretly cherished*. No one knew anything about it; he was apparently upright, and might have kept up his Christian profession, had not his conscience (which was thus proved not to be quite dead) made the prayer-meeting intolerable to him. It would have been worse if it had been otherwise—if conscience undisturbed had allowed him to go on as he was.

I think the great thing to remember is (taking the two verses together which here are connected), that the Lord looks for *reality* in heart and life. It is not our weakness that offends Him—"He giveth power to the faint, and to them that have no might He increaseth strength;" it is not our unworthiness, for He knows our guilt and ruin far better than we know it ourselves and has opened for us a new and living way, a blessed way of access through the precious blood of Jesus; but *insincerity* provokes the displeasure of the Holy One, and causes Him to hide His face from the soul that allows it. "The *prayer of the upright* is His delight, and He loveth him *that followeth after righteousness*." The prayer of the true sincere heart, that means what it says, that would not conciously hide away the smallest dishonesty towards GOD—that prayer pleases Him, who also delights in the holy life. The two are always associated. The following after righteousness results from the sincere heart, and it is from the sincere heart alone that acceptable prayer gushes forth, and enters the presence of the Holy One. Those brought up in watchful habits in reference to truth can never be too thankful for it. If people have been accustomed in youth to be careless in regard to truth, to maintain (as is alas! too frequently the case in Roman Catholic countries), a great attention to ritual, while leading a worldly life, it is most difficult to bring them back to spiritual uprightness. The Spirit of GOD can do it, but there is nothing more deadening and enslaving than the habit of allowing doubtful practices to go on, despite the pricks of conscience, whilst all the time, words of high-toned devotion slip from the lips.

In Israel's time we know how this prevailed, how the people kept up the form of godliness while denying its power. When (Isaiah lviii.) the prophet was charged, with trumpet voice, to show them "their transgression" and "their sins," the Lord said of them, "YET they *seek me daily* and *delight to know* my ways AS a people *that did righteousness*," &c. It is possible for conscience and affection towards GOD to slumber, and for religious services at the same time to go on like the ticking of a clock, from the force of mere habit. We know how glibly the words of prayer may run off from the lips at times when there is no communion, and whether in seasons of silent or spoken prayer the same thing applies; no plan or form of worship will remove the danger. What we want is *truthfulness of heart*. Any allowed hypocrisy before men, or insincerity towards GOD, will heve the same effect, our prayer will not be "the prayer of *the upright*." GOD loves everything fresh, real, genuine, carried into the minutest things of life. He loves truth, because it is His own character. If He has brought us into union with His Son, it concerns His honour that we should be upright, for they who bear Christ's Name must bear His image. We, who have seen the beauty of truth and holiness in the face of Jesus Christ, have greater responsibilities than Israel had, for they only had "the law of truth" written; we have seen it *lived out* in the life of our Master.

"The prayer of the upright is *His delight*." Is it not wonderful that the Lord of heaven and earth should *take pleasure* in listening to the petitions of His needy people? True prayer is the voice of the child speaking to the Father—the cry of the Spirit of Adoption in the heart. GOD takes delight in the truthful expressions of faith and love which rise from humble and lowly spirits, though they seem to us as feeble lispings, unworthy of regard in the high and holy place. "He will fulfill the desire of the humble. He also will hear their cry and will save them." See an encouraging illustration of this in the case of Cornelius (Acts x.). Probably Cornelius' prayers were in much ignorance, but they rose from *a sincere heart*, and they came up, we read, "for a memorial before GOD." So, I suppose, it was with Nathanael. He had but little knowledge, yet the Lord Jesus saw in him "an Israelite *without guile*."

"I know," O Lord, "that Thou triest the heart, and hast pleasure in uprightness." This teaching runs through Scripture. How much we find in St. John's Epistles about "*truth*" in connexion with "love"! I do not think anything so helps uprightness of character as *acting upon a conviction as soon as it is brought home to us*. If the moment a thing is grasped, and seen to be right, a corresponding step is taken and then held to, there is spiritual advance. It is not doing a thing "because somebody else says so," but because, under the Spirit's teaching, we see it in God's Word, though perhaps pointed out by the instrumentality of another. The truth about it is received, and then the step it involves, once taken, is never withdrawn. I believe this forms an upright Christian character and glorifies GOD.

The lesson of this passage touches us not merely as individual believers, but as *workers*. In dealing with converts, great care should be taken not to press them to talk beyond their experience. I fear much mischief is done by encouraging the young to adopt the expressions of Christians advanced in the Divine life; and if we would have more honest, guileless characters we must take care that, as far as our influence goes, we are forming "upright" Christians. When young believers are not unnaturally forced, I believe their simple utterances in prayer give much joy to GOD. There is a freshness in the first effort of the heart to speak out its desires, which we sometimes miss in the more stereotyped expressions of after years.

But whether for ourselves, or others whom we are seeking to lead in the right way, let us remember that it is *not an easy thing* with a fallen nature *to be thoroughly truthful*. "The heart is *deceitful* ABOVE ALL THINGS." There is within us a tendency to *lying* in thought, and word, and action and our great Enemy—Satan—as "the father of lies," encourages deceit in every form. Pride, we may safely say, is one of the greatest hindrances to truthfulness; pride, that fosters the desire to *appear* better than we really are, even in our own sight. I remember well the earnest solemnity with which dear Captain Trotter would often say "BE HONEST; honest *with yourselves*, and honest *towards* GOD."

It is a blessed thing to be *convinced* of the deceitfulness of the human heart, which in some way or other will show itself, unless kept under the power of the Spirit of GOD. Some people have naturally more artifice than others, and some who are naturally outspoken, flatter themselves that they are, therefore, in all respects, *true*; but this cannot be, when untouched by the power of the Spirit of Truth, for *all* hearts come under the Lord's searching description, "deceitful *above all things*."

If, dear friends, our desires to be "upright" are sincere, we need not be dispirited. There is enough in Jesus to make us true. "I am the Truth," is one of His glorious titles. He who did no sin, neither was guile found in His mouth, is our great High Priest, and has sent down upon us the fulness of the Spirit of Truth, one of whose blessed functions is to teach us to pray. It may sometimes be with groanings that cannot be uttered, but never with mere empty words, which are an offence to God. "Let thy words be few," because GOD is in Heaven and thou art upon earth—not few in the sense of being restrained but let them be perfectly truthful. (Eccles. v. 1—5.) We must first be candid and outspoken with GOD, and then, with an honest heart, go out and live uprightly before others.

We want to remind ourselves of these things. GOD is often in His word calling us "to remember." The Book of Deuteronomy is striking as showing how GOD puts back His people upon the remembrances of the Past—upon the records of His exceeding love and their failures—that man may be humbled. This is the only safe position. Every fresh sense of failure will send the children of God who are walking in the light, to the precious blood which cleanseth from all sin, and lead them the more earnestly to cry, "Search me, O GOD, and known my heart, try me and know my thoughts, and see *if there be any wicked way* in me, and lead me in the way everlasting."—(*Woman's work.*)

THE BLESSEDNESS OF GIVING.

DEAR SIR,—On reading the earnest appeals in your issue of Dec. 20, and the accompanying circulars, I have been led to wish that all the Lord's stewards felt the blessedness of giving. The Lord is not unmindful of the widow's mite, or the smallest offerings from his people. Let those who give of their substance, as well as those who, like myself, have but little, deny themselves in order to give, and they will know much more of the luxury of doing good. Though we cannot all with our own hands clothe the naked and feed the hungry, and take the outcast in, we can hold up the hands of those whom the Lord has called to this work. Oh that all the Lord's people saw their duty and blessed privilege! Then, I believe, notwithstanding the present depression, there would not be the scarcity of funds mentioned in your columns.

Permit me to give my personal testimony to the glory and goodness of God. On our marriage, ten years since, my husband and I agreed to give a tenth to the Lord. We began housekeeping on 17s. a week, 1s. 9d. of which was set aside for the Lord; and though since that time I have become a mother of seven children (three of whom the Lord has taken to Himself), we have never wanted—nay, He has indeed supplied all our needs, and as our wants increased, so also our means, but it pleased our heavenly Father in his infinte mercy during the last two years, to chatsen us in love, and thus bring us nearer to Himself. In the spring of 1876 I was as in a moment taken, as I believed, in death; in a week after, I recovering, a sweet darling of four and a half was taken suddenly to our Father's home, and another was added to our family in a short time. My husband was thrown out of employment through the stoppage of the works in which he was a bookkeeper, and was out for fifteen months. Blessed be God, He enabled us to cast all our care on Him, and supplied all our needs and enabled us joyfully to give of our decreasing little store a tenth unto Him.

In August last I sent you 30s. for the Whitfield Mission, Bosnian Refugees, and Dr. Barnardo. Ten shillings was of the tenth, and the £1 was the last to our own we then had in the house, but I believed it was the Lord's will for it to be sent. Before the close of the day a young brother sent us £1—nay, I ought rather to say the Lord sent it to us through him, and as this we received it. Soon from a most unexpected quarter the Lord sent my husband employment while we were making known our request to Him in prayer, and I was enab ed joyfully to honour Him with the first fruits of our increase by giving his first week's salary to Mr. Muller's orphans, and the late Mr. Ashworth's sick friends.

Some little time since my dear children had some silver given them, which I thought would be needed to buy them frocks, as two of them had had no new ones since after their darling sister's death more than fifteen months before. But on there being a collection for the Famine in India, the Lord put it in my heart to ask them if they would lend it to the Lord to buy the dear little Indian children bread,—which they gladly consented to do; half of it was given with much gladness of heart, and, praise the Lord, I received it before the week closed. They each had a present of new frocks ready to put on, which He sent them by a kind friend who had no knowledge of this, nor had any of us any knowledge of her intent until the present came.

I do feel assured, if we fix on the Lord's work our constant eye, *our* work shall be done. Oh! that all the Lord's people who do not at present give systematically to Him may be stirred up to do so. I would that all who have not read it would procure and read "Scriptural Advice to Christians on their Earthly Calling," by Mr. G. Muller, of Bristol, and with the new year begin this blessed way of giving, doing it as unto the Lord. Yours in Jesus, S. W.

(*Christian*)

"HEATHEN ENGLAND."

Is any reader startled by such a conjuction of words as this?—"Heathen England"—then let him read the book just issued under this title (*Partridge*), and before he has read many pages he will have heard the sounding of the sea of English Heathendom which seethes and surges round him everywhere.

The book we have named tells the story of a band of men whose hearts God hath touched. He has chosen them from among the base and despised things, and things that are not, to bring to nought things that are. This nation and the Church of God in the nation are deeply indebted to the company of earnest men and women who, under the banner of "The Christian Mission," are scattered amongst some of our most densely crowded working populations, moving the most stalwart sinners, enlightening the most ignorant, converting the most depraved, and gathering from out of these slaves of Satan, soldiers of the cross, preachers of the Gospel, men and women whose motto is to "fear nothing but sin."

The book before us is an extraordinary narrative of an extraordinary work. It is a photograph of

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The Christian Misssion; and, therefore, in speaking of the book we are describing the Mission and its men.

The awful condition of the working people—artisans and mechanics, factory hands, navvies and labourers, is depicted according to the sternest truth. but with an overflowing pity for them. The unfitness of our church and chapel forms, modes, and procedure, in relation to these classes, is unflinchingly stated, and the methods adopted by the Mission, and crowned with a marvellous success, are fully and enthusiastically described. Not only is its outward practical working presented to view, but the reason why is given for every plan; and while the homeliest and directest language is used throughout, every page exhibits, beneath the industry and inventiveness of the worker, a profound knowledge of sinful human nature, studied by the light of the Scriptures of truth; and sin-sick souls are prescribed for and dealt with according to the pharmacy of the Word of God.

We are not only told that open-air services are held all the year round, with graphic illustrations of such meetings, but weighty reasons are given for their absolute necessity. Not only are after-meetings recommended and described, but these students of the philosophy of salvation produce arguments which we, at least, are unable to gainsay, for preferring the open stage to the more private inquiry-room "when the sinner wants 'a place for repentance, though the inquiry-room is an admirble place for those who are seeking instruction." So, again, of daily public services and of processions (which, however, mean something very different from Anglo-Romanistic puerilities); of singing hymns to popular tunes; of women preaching; and many other "extravagances,"—the reason why is amply given for every one, and if the gainsayer is not convinced, it is not because the subject has not been fully thought out, and its results tested by manifold experience.

We do not mean to say that there has been nothing which we have not writhed under in the proceedings of the mission. Occasionally a bill has been issued which we considered not only in bad taste from our point of view, but inconsistent with their own principles, But these cases have been rare, and scarcely deserve mention in taking a glance at the work in its entirety.

What we admire is the bold, uncompromising spirit in which the work is done, and with all its rough-and-readiness, the honest and unflinching determination to love not the world, neither the things that are in the world. No bazaars, no entertainments, "no meetings which do not naturally conclude with a prayer-meeting, and an invitation to penitent sinners to come out and seek the Lord, should any such be present."

Sometimes good work amongst the more "respectable" classes is hampered by the endeavour to make everything as little distasteful as possible to the people, and as little disturbing as possible to the even tenor of the way of church and chapel organizations. But The Christian Mission is gloriously independent of all such considerations. It has chosen to be "the filth of the world, the off-scouring of all things;" and its preachers think that like their apostolic predecessors, "God hath set them forth as it were appointed to death; made a spectacle unto the world, and to angels, and to men; fools for Christ's sake" (2 Cor. iv.).

God help and bless these men and women. If they blunder, let brethren and sisters in Christ pray for them, and strengthen their hands in God. And may they and we have the first essential qualification of the witnesses of Jesus Christ—to eat and digest the little open book, which the Angel of the Covenant, claiming earth and sea as his own redeemed possession, gave to our fellow-servant John,—the opened mystery of the Gospel, the Book of the Covenants, old and new,—for these are they whom God endows with the Holy Ghost to prophesy in sackcloth before peoples and nations and tongues and kings.—(*Christian*).

TELEGRAPHIC NEWS.

London, January 31st: In the House of Commons this evening, Sir Stafford Northcote, in reply to a question, said, that communication was now interrupted between Constantinople and Gallipoli.—Mr. W. F. Forster Member for Bradford, moved that the Commons reject Sir Stafford Northcote's motion for an extra grant of six millions sterling on account of Naval and Military preparations.—Mr. Cross, Secretary of State Home Department, said, that the object of the British Government was to obtain a lasting peace, and that since the Russians continued advancing on Constantinople the Government intended to persevere in their demand for extra supplies, which, he said, were not necessarily for warlike purposes. England must be heard in the final settlement between Russia and Turkey, and must be backed by the present estimate.—The Commons approved the adjourment of the Debate until to-morrow.

Constantinople, February 1st: The Russian Army is steadily advancing on Constantinople in three columns.

St Petersburg 1st: Prince Gortschakoff has suppressed the Article in the peace conditions which relates to the passage of the Dardanelles by Russian ships, agreeing to refer the same to the European Powers for decision.

London, 2nd: 12-45 A. M. The *Times* publishes a telegram from Athens stating that the Greek Chamber of Deputies has appoved a resolution of confidence in the Government empowering them to adopt war measures. This, the telegram states, is tantamount to a declaration of war against the Porte. The Right Hon'ble Sir Michael E. Hicks Beach, Member for East Gloucestershire and Chief Secretary for Ireland, has accepted the post of Secretary of State for the Colonies in succession to Lord Carnarvon.—Sir Stafford Northcote, Chancellor of the Exchequer, in reply to a question said, the Turkish Ambassador in London had received a telegram from the Porte stating that the general bases of an armistice and peace were to be signed on the 31st January at Adrianople.—The debate on the question of supplies was then resumed. —3.35 A. M. In the House of Commons Messrs. Goschen and Lowe spoke in support of the Liberal amendment to Sir Stafford Northcote's motion.—Sir Michael Hicks-Beach spoke in warm defence of the extra grant of six millions sterling being sanctioned.—The debate will be resumed on Monday next.—Russia has agreed to the proposal made by Austria for a Conference of the European Powers to settle the European questions arising from the war.—The basis of the conditions of peace required by Russia has been signed by the Turkish Commissioners.

Athens, 2nd: 12,000 Greek troops are under orders to cross the Turco-Grecian frontier to-morrow morning. It is the intention of the Greeks to occupy Epirus, Macedonia, and Thessaly for the purpose of maintaining order and preventing the massacre of Christians in those Provinces.—The Greek Chamber of Deputies has voted the sum of ten million drachmas for war purposes.

London, 3rd: The Turks will evacuate the fortresses along the Danube besides the fortress of Erzeroum.

Contantinople, 3rd: The preliminary Protocol of an Armistice has been signed at Adrianople, and hostilities have been suspended.—Advices have been received here that a Russian attack on Batoum has been repulsed.

Athens, 4th: The Greek troops in Thessaly have been ordered to avoid attacking the Turkish troops. The Turkish Minister here will remain. The Cretan insurgents have declared for a union with Greece.

London, 4th: The Russain peace conditions have been made known, but do not differ from those communicated to the Commons by Sir Stafford Northcote on the 28th ultimo. The Russians have occupied Rodosto on the shores of the Sea of Marmora.—MIDNIGHT. The House of Commons this evening resumed the debate upon the extra supplies required by the Government. Mr. Gladstone made a speech, in which he suggested that instead of the extra six millions being granted, an address be made to the Crown, assuring the nation's united support at the forthcoming Conference. Mr. Hardy (Minister for War) on behalf of the Government, insisted on the necessity of the six millions being granted.

Vienna, 4th: Austria has invited the Signatory Powers of the Treaty of Paris of 1856 to a Conference to be held at Vienna to settle the European questions arising from the war.

Constantinople, 4th: The bases of an armistice and peace having been signed, the blockade of the Black Sea has been raised.

5th: The office of Grand Vizier has been abolished. A new Turkish Ministry has been formed, of which the following are the principal members:—Vefik Pasha,—Premier and Minister of Interior. Server Pasha—Minister for Foreign Affairs. Reouf Pasha—Minister for War.

Athens, 5th: The greek troops have captured Dhomoko situated near the Turco-Grecian frontier in Thessaly.

Vienna, 6th: Morn. Most of the Powers with the exception of Russia have accepted Austria's invitation to the proposed Conference at Vienna. Roumania opposes the claim made by Russia to Roumanian Bessarabia.

London, 6th: Morn. The Debate in the House of Commons on Sir Stafford Northcote's motion for an extra grant of six millions for Naval and Military preparations continues.

Vienna, 6th: Russia has refused to accept Vienna as the place where the Conference should meet, and desires that a town in some minor state be selected instead.

Berlin, 6th: The German Parliament was opened to-day. The Emperor in his speech from the throne said he hoped for a speedy peace and the durable establishment of the Conference programme.

Athens, 6th: The Greek army has received orders to stop the invasion of Turkish territory, the guaranteeing Powers having promised to protect the Greek provinces of Turkey.

London 7th: A report is generally current this morning which states that the British Government received information last night of the Russian troops having entered Constantinople. Direct telegraphic communication with Constantinople is interrupted.

PASSENGERS SAILED.

Per P. and O. Str. *Bokhara*, 4th:

For Southampton—Mr G E A Ross, Mr J F Cockburn, and Mr M Mackenzie.

For Brindisi—Mr P E Lockwood, Mr and Mrs N S Alexander and child, Mr J Gall, Mr Bigley, Mr F Barrow, Mr Alexander Lawrie, Mr George Thomas, Mr C E Buckland, Mr Main, Mr Geo Couper, Mrs Cox and child and 3 infants, Mr P Anastasiades Mr Angelo, Mr C Sharpe, and a gentleman.

For Venice—A Lady, a Gentleman and child; Col W J F Stafford, C B, Mrs Stafford, Mr C Sharp, Captain and Mrs Athinson, and Capt and Mrs Leckie and child.

For Suez.—Mr M W Anderson, Mr and Mr Knox, Three Misses Knox, Mr E Knox, Mr Spiro, Miss Wardell, and Mr G D Fisher.

PASSENGERS ARRIVED.

Per Str. *Europa*, 5, From Liverpool:

Mr J M Dias, Capt Welchman, Mr J B Gairns, Mr A Kensington, Lieut and Mrs Park, Mr and Mrs J Chrystal, Capt Cowan, Lieut Colonel W J Hoggan, Capt W V Ellis, and Mr H Spencer.

Per P. and O. Str. *Bangalore*, 6th:

From Southampton.—Miss Hailes, Mr and Mrs F Peel, Dr G Stuart, Col and Mrs Tweedie, Mr and and Mrs Bapty and infant, Mrs Grienson, Capt F Shepherd, Mr and Mrs Mance, infant and child, Mr and Mrs Tyndall, Mrs Sterling Mr Row, and Mrs Strange and infant.

From Venice.—Mr T A Taylor, Mr and Mrs Hall, Mr and Mrs W Holt, Mr and Mrs Edwards, Mr and Mrs Bousted, Mr and Mrs Stewart, Mr F Hall, Mr R H Major, Dr Adey, Col F J Stephenson, Mr C W Gillespie, and Capt Alves.

From Brindisi.—Major Eden, Mr Strange, Mr G Rimington, Mr H W Johnstone, Mr W Craik, Mr and Mrs Skinner and infant, Mr and Mrs Hanyngton, Mr C Shaw, Mr R McIlwraith, The Bishop of Lahore, Mr Scott Elliott, Mr Huttmann, and Mr J A Forbes.

From Marseilles.—Mr and Mrs Fletcher and Miss Howell.

From Suez.—Mr Sylvan, and Three Native Ladies.

Domestic Occurrences.

BIRTHS.

THORLEY—January 31st, at Middle Colaba, the wife of W Thorley, Esq. of a daughter.

McLAGGAN—At Bombay on the 3rd February 1878 the wife of Mr. A McLaggan of a daughter.

MARRIAGE.

UNWIN—BUCKLEY—February 6th, at St. Thomas' Cathedral, by the Rev. Dr. Maule, Howard Unwin, C.E., Bengal, to Mary Louisa, daughter of the late Wm. Buckley, Esq., Limehurst, Ashton under Lyne.

"BOMBAY GUARDIAN."

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